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DEVOTIONS

FOR THE

SACRAMENT

OF THE

LORD'S SUPPER:

WITH AN

APPENDIX,

CONTAINING A METHOD OF

DIGESTING THE BOOK OF PSALMS

SO AS TO BE APPLICABLE TO THE

COMMON OCCURRENCES OF LIFE.

BY A LAYMAN. *✓*

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WARRINGTON,

Printed by W. EYRES, for T. CADELL, in the Strand, LONDON,

MDCCCLXXXVI.



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## DEVOTIONS, &c.

**W**HEN Human Nature was corrupted by Adam's trans-  
*Original Institution of the Sacrament.*

gression, it was necessary that divine Justice, so offended, should be satisfied. But an all merciful God (who alone can reconcile mercy with justice) promised deliverance to mankind, even while he was denouncing their punishment, and ordained that his beloved Son should descend upon earth, in the likeness of Man, and suffer every evil incident to Mortality, for our redemption from Sin and Death. This desirable event was postponed

till the world was prepared for the reception and propagation of so great a blessing. It could not be sooner, without violating the freedom of moral agents. However, while the gradual progression of events was opening the way for this happy period, God mercifully condescended to comfort mankind with Prophecies, still more and more clearly pointing out the time of our Saviour's arrival; and selected to himself a peculiar nation, the deposit of his laws, to whom he visibly revealed himself. The ceremonial laws of the Jews were established for two reasons: to separate that nation from all others, and to serve as types and shadowy representations of the expected Messiah. The service of the Passover, and the great day of expiation, wherein every one that truly repented

pented was purged from his sins, were intended emblematically as prophetic memorials of a perfect Man's being offered up for our salvation. In process of time our Saviour came, and confirmed his mission, not only by his miracles, but the exact conformity of his life to ancient Prophecies. His Death and Passion sealed our redemption; and as he foresaw what he was to suffer, he, on the night before, instituted with his holy Apostles, the Feast of the Sacrament, as a perpetual memorial of that great event. The spirit of this institution was the same as the Jewish; for purity of heart, repentance, and amendment were as necessary in one as in the other. Christ came into the world not to destroy but to fulfil the Law. The ceremonies of the Jews were, indeed, abolished by

the death of Christ, because, being intended only for the forementioned purposes of keeping them a distinct people with a particular revelation, and serving as types of a Messiah; both these ends were accomplished when the Messiah was come, and God's will was revealed to all the world. The essential points were the same, however, with Jews and Christians, and the principal difference between the Pass-over of the Jews and this Sacrament of the Christians, is, that the former was a type of a future event, the latter a memorial of the same event when accomplished.

*What this  
Institution  
means.*

Such was the foundation of the holy institution of the Sacrament of the Lord's Supper. It was, we see, ordained by Christ himself; and surely, for this mark



mark of extreme condescension, we can return no less than vows of obedience to his laws, repentance of our past sins, and the pleasing tribute of praise and thanksgiving to God for his paternal care. It may be alledged that a particular institution was unnecessary, as the written word instructs us in all these points: but the holy Communion is more than a commemoration of our Saviour's death, it is a participation of its benefits; and the frailty of our nature is such, that without support from God we are continually relapsing into error, and lose all attention to our duty. An all-wise Creator, who knoweth our infirmities, has therefore graciously offered us a support in this Sacrament, and condescended, from his infinite mercy, to teach us how



to recall our attention to his laws.— For this purpose we are taught to offer up our daily prayers, to celebrate one day in seven with greater solemnity of devotion, and the Lord's Supper at stated times : in which last, the outward emblems of Bread and Wine, while they are the immediate objects of the senses, are calculated to strike the heart with a lively remembrance of the benefits of our redemption. The generality of mankind are not only convinced of the being of a God, but of the necessity of obedience to his laws ; but the light of reason is too often clouded or extinguished by violent passions or a depraved heart. To such people every argument will be fruitless that is applied to the understanding alone. We must affect the heart and engage it

it on the side of religion. This will induce us to pray for the Divine assistance in the regulation of our passions; and then assisted reason will operate with full effect and produce an amendment of life, and a grateful sense of love and reverence; those primary conditions on which we must ground our hopes of eternal happiness.

If then we properly consider the weakness of our mortal nature, that the most righteous man falleth seven times a day, we are taught to be diffident of ourselves, and rely for Pardon on the Merits alone of our Redeemer. If we reflect on an all-mighty Creator, and compare him with ourselves, we are lost in awe; but if we look up to his mercy, not rigorously ex-  
*Inducements  
to partake of  
the Sacra-  
ment.*  
 acting

acting what his justice might claim, but offering salvation to sinful man by the satisfaction of the death of the blessed Jesus, we are influenced by every motive of reverence and gratitude, to celebrate this holy Institution, commemorating the strongest instance of mercy ever shewn to lost mankind.

*Requisites for  
a worthy re-  
ception.*

Every pious Christian would then surely desire most earnestly to receive this Sacrament *worthily*. The requisites of a worthy reception are consequences of the foregoing reflections; and though too important to be wholly omitted, are too obvious to be dwelt upon. We must believe firmly the Holy Scriptures, and in our Redemption by the Death of Christ. This belief ought to create  
*a grateful*

a *grateful* love of God, which will operate by contrition for our past offences, and a desire of future obedience. We shall wish to imitate him, by doing good to all; and as he forgives us, so must we forgive our enemies. Such a belief, so accompanied, produces what is called a *lively Faith*, in opposition to a *dead Faith*.\* This *lively Faith* creates a thankful reliance on God's promises of a better life, and this is a *steadfast Hope*. The sense of our own weakness creates *Humility*, the opposite to pride; and a sense of the Divine Attributes, a *trust in God*, the opposite to despondence of spirit. Thus prepared, we may hope to receive this holy Sacrament *worthily*, and may firmly,

\* See general Epistle of James, chap. ii. for the explanation of a dead Faith.

though



though humbly, expect the promises annexed to a worthy reception.

*Benefits annexed to a worthy Reception.*

If we are thus endued with *Faith, Hope, Charity*, and a love of God, we are entitled to his *Grace*, viz. to his favour and to the assistance of his Holy Spirit. This blessed gift will enable us to withstand the attacks of our passions, in the sunshine of prosperity, and afford a comfortable and chearful resignation in the night of sorrow. These benefits are inestimable, and are necessarily connected with a worthy participation of the Lord's Supper.

*Preparation for the Sacrament.*

Having finished our general reflections, we are now to prepare for the service itself. Many doubts have been raised whether any Preparation is necessary. Those who are warmed by mistaken zeal,



zeal, lay great stress on fasting and sorrow, and other austerities previous to the service; while others, filled with the dreams of proud Philosophy, and relying on their own strength, deride those formal maxims, and run into as faulty an extreme of careless indevotion. Both are undeniably wrong. A serious and calm examination of ourselves, is the proper medium, and St. Paul recommends it in the most affectionate and pathetic terms. The heads of examination are so well set down in the Exhortation before the Communion, in our Liturgy, and at the close of the Church Catechism, that it is needless to repeat them. As for the general tenor of our conduct, innocent amusements are allowable, but at this season a continued scene  
of

of festivity should be avoided, as it relaxes the thought; and while it too often encreases our offences, disables us from the office of repentance. Let it not then be thought too strict to desire a suitable Meditation may precede the Service, that our attention may be fixed on the awful Commemoration of the great work of our Redemption.

*Our Behaviour  
at the Sacrament.*

Being now prepared for the Service, we are to follow the course of our Liturgy, and no nation has a service better adapted to the importance of the subject than this of ours. We begin with Alms to the Poor, which should dispose us to a tender compassion for the distressed, and a willingness to relieve them, with a serious resolution to persist in the same practice. Having

ing discharged this active branch of our duty, we enlarge our minds to a comprehensive good-will for all mankind; and then (and not till then) are we qualified to ask forgiveness of our heavenly Father for our own offences. Then comes the confession, enforced by a previous exhortation from the Priest, which is followed by the strongest assurances of pardon, if our repentance be sincere. These assurances are confirmed by the express testimonies of our Saviour, St. Paul and St. John; and, full of these comfortable hopes, our hearts are allowed to exult in so pleasing a prospect, and we gladly join our voices with Angels and Archangels, to laud and magnify God's holy name. However, not to presume too far on the divine mercy, we are taught our own unworthiness

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in the next prayer, which, besides checking our presumption, prepares the mind for the prayer of Consecration. We are next, with due reverence, to receive the Elements, with serious hope, and a fixed resolution of perseverance in the paths of righteousness.—While others are communicating, there is much room for useful meditation. During all this time, the mind may be better employed in the Book of Psalms, in our Saviour's Sermon on the Mount, in his Miracles, Death, and Passion, than the rapturous effusions of enthusiastic zeal.

*Our Behaviour  
after the  
Sacrament.*

Our conduct after the Sacrament, though by far the most important point, is but a plain inference from the forementioned considerations For if we reflect



fect that in the Lord's Supper we solemnly promise amendment of life, it is plain that this vow must be performed. We must guard our conduct more and more strictly, till righteousness becomes habitual. However, to enforce the vows we have made, it may be *useful*, if not absolutely *necessary*, to return thanks to God in *private*, while our hearts are warmed with gratitude. A serious study of the Gospels at the same time fixes the attention, and will enable us more firmly to practise those Christian Duties, which are easy, short, and pleasant, in the *Sacred Books*.—*My yoke is easy, and my burden is light*, says our blessed Saviour.—To love God with all our hearts, and our neighbour as ourselves, to be thankful, humble, and submissive, under all



disappointments, to resist evil, and do good ; these are the duties of a Christian in this world, and eternal happiness in the next is the promised reward for the performance of these duties.

PRAYER *before* SELF-EXAMINATION.

O LORD GOD, who searchest the heart, whose property is always to have mercy, assist me with thy directing grace, in this examination of myself, for without thy favour I must still continue in the paths of unrighteousness. Let me not be filled with pride or presumption of spirit, but enable me, by the gift of humility, to discover all the evil of my heart, that, by repentance, sorrow, and amendment, I may be a worthy partaker of  
this

this blessed sacrament. Hear me, good Lord, thou who spiest out all my ways, O lead me to life everlasting, through Jesus Christ our Lord. Amen.

*Our examination must relate not more to the particular state of our mind at that time, than to the general tenor of our lives. It may be grounded on the ten Commandments, which include the several duties we owe to God, to our neighbour, and to ourselves. They may easily be extended to all the lesser offences in the following manner.*

**CRIMES** *prohibited by the I. Commandment.*

1. Atheistically denying a God.
2. Loving the world more than God.
3. Fearing the anger or contempt of man above God's displeasure.
4. Despairing of his mercy.
5. Presuming

too much on his mercy. 6. Unthankfulness for mercies received. 7. Ascribing to one's self what is due to God alone.

*When the reader has considered these heads, he must endeavour to weigh, as carefully as possible, the degree of his guilt, if he is conscious of having offended. As whether it was contracted hastily, or knowingly and wilfully, against the checks of his own conscience. Whether others were not misled by his example; and, lastly, (which is the highest aggravation) whether he did not actually persuade others to incur the same guilt with himself. Each of the foregoing and ensuing heads, must be considered under all these lights.*

CRIMES *prohibited by the II. Commandment.*

1. Gross Idolatry. 2. Entertaining unworthy conceptions of God.

III. *Commandment.*

1. Blasphemy. 2. Irreverent mention of God's name. 3. Profane jests. 4. Cursing and swearing.

IV. *Commandment.*

1. Neglecting God's Sabbath. 2. Spending it idly. 3. Wilfully refusing the Lord's Supper. 4. Receiving it unworthily.

V. *Commandment.*

1. Undutifulness towards our parents. 2. Disobedience to those who have a lawful authority over us. 3. Unkindness to our friends and advisers.

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VI. *Com-*



VI. *Commandment.*

1. Murder. 2. Malice. 3. Violence, rage, and oppression of every kind.

VII. *Commandment.*

1. Lust. 2. Gluttony, and excess of every sort. 3. Indecent talk or behaviour. 4. All pride or vanity.

VIII. *Commandment.*

1. Stealing. 2. Fraud in all our dealings with the world. 3. Contracting debts when we know ourselves unable to pay. 4. Taking advantage of our neighbours necessities to oppress them. 5. Refusing to restore what we know is not our own, on a just demand, when we cannot be forced by law to a restitution. 6. Uncharitably withholding a portion of what we can spare



spare from the necessitous poor. 7. Covetousness in every branch, which always leads to meanness, and is the strongest temptation to fraud.

IX. *Commandment.*

1. Lying. 2. Slandering our neighbour either wilfully or without sufficient evidence. 3. Hastily crediting reports to our neighbours prejudice. 4. Suppressing our evidence or advice when our silence may injure our neighbour.

X. *Commandment.*

1. Coveting what belongs to our neighbour. 2. Endeavouring to deprive them of their property by unlawful means. 3. All repining or discontent at God's providence in the distribution of property.

*The reader must examine himself carefully on each of these beads, and whenever the Conscience does not accuse, let the Glory be given to God in these words, or to this effect :*

Blessed be thy mercy, O Lord, in delivering me from this great sin.

*If the Conscience accuses, we must freely acknowledge it, and deprecate God's anger : which may be thus expressed :*

O Lord, accept of my repentance, and enable me by thy grace to withstand every temptation to sin.

*These enquiries, if frequently and duly made, will impress on our minds the strongest sense of our infirmities, and thereby secure us from habitual sin for the future. The Confession afterwards may be expressed in general terms, as the examination itself is a real confession*

*sion of our sins to God. The following prayers may therefore be sufficient.*

O GOD, all merciful, who hatest nothing that thou hast made, and dost forgive the sins of all them that are penitent, create in me a new and contrite heart, that I, worthily lamenting my sins, and acknowledging my wretchedness, may obtain of thee perfect remission and forgiveness, through Jesus Christ our Lord. Amen.

#### A C O N F E S S I O N.

O BLESSED Lord, who art of purer eyes than to behold iniquity, I kneel down before thee, fully conscious of my guilt towards thee and my Saviour. My nature is prone to evil, and averse to good; my soul is full of deceit: my passions and my senses, all draw  
me

me aside from my duty. O Father, I have sinned, accept this imperfect acknowledgement of my offences. Were I not assured of thy bounteous mercy, my heart would fail, and sink under their weight. O support me with that mercy, and cleanse me from all my secret faults, either of ignorance or infirmity. I confess and bewail my past follies, in treacherously betraying my own soul to destruction, by obstinate refusals of thy grace, and unthankful abuses of thy goodness. O turn thee unto me; have mercy upon me; and give me that godly contrition which alone can work unto salvation, through Jesus Christ our Lord. Amen.

*A PRAYER for PERSEVERANCE.*

O GOD, thou perfection of all beings, accept this my humble confession  
of



of my sins. I acknowledge my ingratitude for what can be hid from thy all-seeing eye. O pardon my weakness, and strengthen the resolutions I now make of conforming myself entirely to thy righteous laws. Permit me to renew my vows at thy holy table, resolving heartily to renounce all evil for the future. Support me with thy grace, that my footsteps slide not. O succour me in all temptations. Without thy assistance I am unable to do what is right, but with thee nothing is impossible. May my thoughts, words, and actions be henceforward acceptable in thy sight, O Lord, my strength, and my Redeemer. Hear my prayer, and ponder the voice of my desires, for the sake of my blessed Saviour Jesus Christ. Amen.

*For*

*For FAITH in God's Mercy through Christ.*

O GOD, thou fountain of Truth, and Saviour of all who trust in thee, who hast revealed thy will to mankind, by our blessed Redeemer, proved it by miracles, and confirmed it by his death upon the Cross, so strengthen my faith, I beseech thee, as firmly to rely on thy gracious promises. May I never be induced to act foolishly by prosperous or adverse fortune, but persevere in a steady belief to the last of my days. Above all, let my faith be *lively*, which may operate in works of *Humility, Devotion, and Charity*; not satisfied with *calling* unto thee, Lord, Lord, but *doing* thy heavenly will: for so only shall my faith be effectual to salvation. Grant this for Christ  
Jesus's

Jesus's sake, our Mediator and Advocate. Amen.

*For a steadfast Hope of a better LIFE.*

O GOD, thou Comforter of all who earnestly seek thee, let me never despair of thy mercy from a sense of my own infirmities; neither let me presume, like the Pharisee, too far on my own righteousness. Permit me to rest in a humble but *steadfast* hope of a better life, and a perfect resignation to thy will under all disappointments. Grant this, O Lord, all good and merciful, through the mediation of thy Son our Saviour Jesus Christ. Amen.

*For*

*For the thankful* REMEMBRANCE *of*  
CHRIST'S DEATH.

PERMIT me to laud and magnify thy holy name, O blessed Redeemer, for thy unspeakable love to us miserable sinners, in dying to save us from death. My only hope is in thy love and favour, and my help standeth in thy name. In thy all-sufficient merits alone do I trust for the remission of my sins, for by thy stripes we are healed, by thy death we live, and the measure of thy goodness is unspeakable. I have nought to return unto thee but love again. Imperfect as it is, O Lord, accept my love, and heighten that love daily in my soul. And now that I am going to commemorate that most amazing instance of mercy, thy Death  
and



and Passion; O grant that my grateful remembrance may operate by *obedience to my God, abhorrence of Sin, and universal Charity* to all Mankind. Grant this, O Lord, our Saviour and Redeemer. Amen.

*A PROFESSION of CHARITY.*

O GOD, thou Father of all, I do resolve henceforward to love my neighbour as myself, not only in word but deed. I do from my heart forgive all men their trespasses; do thou, O Lord, forgive them also; bless them that hate me, and do good to them that have despitefully used me, and repay them good for evil. If I have done wrong to any man, I am desirous to make restitution; if I have given to any of my brethren  
just

just cause of offence, teach me to acknowledge and amend my fault : and do thou, O Lord, make them placable, easy to be intreated, ready to forgive ; that my brethren and I, living in peace and unity, I may, with a pure heart, offer my gift at thy altar, and be graciously accepted through my blessed Saviour, Jesus Christ. Amen.

*A PRAYER of INTERCESSION.*

O MERCIFUL Creator, whose infinite wisdom guides and directs the World, hear, I beseech thee, the supplications of thy Servant, and of all other Christians, in behalf of all mankind. Bless the endeavours of those who are disposed to obey thy holy word ; and convert and amend those who  
wander

wander from the right way. Defeat the evil designs of the wicked, and turn their hearts to repentance. May the light of thy Gospel shine over all those who have not yet received it, and may all Christian Princes and Governors encourage true godliness, peace, and justice, in their several Dominions. Bless and defend, O good Lord, this Nation, the King, and all the ruling Powers, and grant that every Christian Congregation throughout the world, may be inspired with such a portion of thy Grace, that their prayers may be effectual to Salvation. Drive from them and us all pride and presumption of spirit, and give us *Humility, Gratitude, Faith, Hope, universal Charity*, and a competence of such other things as be needful to us.

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Finally,

Finally, O Lord, pity and comfort all those who are in any distress, either of body or mind. Give them a proper sense of their mortal state, a calm resignation under all their troubles, and a happy issue out of all their afflictions. Grant this, O God Almighty, thou merciful and just Creator, as thou seekest best for us, through the merits and mediation of Jesus Christ our Lord. Amen.

Our Father, &c.

*We may finish our preparation by reading the 32d and 33d Psalms, wherein the happiness attending on true repentance, devotion, and righteousness, is most happily described. At this time four Sermons written by Dr. Clarke on The Nature, End, and Design, of the Holy Communion, may be perused*



*perused to great advantage. On the morning of receiving, we may join the following Prayer to our private devotions :*

O God, relying on thy mercies and thy gracious invitation, I propose this day to approach thy holy table : I am fully sensible of my own unworthiness, but it is thy property always to have mercy. Give me, I beseech thee, such a portion of thy *Grace*, that I may partake of the benefits of this holy Sacrament of the body and blood of Christ. My hearty desire is *worthily* to commemorate the death and passion of my blessed Redeemer ; to laud and magnify his name, not only for his death, but his miraculous birth,—his resurrection from the dead,—his

glorious ascension, and the blessed gift of the Holy Spirit.

\* Give me, therefore, I beseech thee, a lively *Faith*, profound *Humility*, filial *Obedience*, a grateful sense of thy goodness, and universal Charity; that I may be a worthy partaker of this holy institution to my great and endless comfort. Grant this, O Lord, for Jesus Christ's sake, our Redeemer.

Our Father, &c. &c. Amen.

## PRAYERS IN THE CHURCH.

### *At the OFFERTORY.*

HAVE mercy, O Lord, on the poor and needy, and let my heart ever be open to relieve them.

\* When you receive the Communion on any of those days commemorating these great events, add, in the proper place, *Which I am this day bound to celebrate.*

*Before*

*Before the PRAYER of CONSECRATION.*

REGARD this congregation, O Lord, with a merciful eye, and may we all celebrate this holy feast with *fixed attention*, the *deepest* sense of gratitude, and a *steady* resolution of obeying thy righteous laws.

*At the COMMUNION TABLE.*

BY thy Cross and Passion, O blessed Jesus, do away my offences; hear my vows, support my failing resolutions, and quicken me as thou art wont, thou Lord God of my salvation.

O merciful Redeemer, thou art my hope and defence, and my trust is in thee.

How amiable are thy dwellings, thou Lord God of Hosts.

My soul rejoices to enter into the Courts of the Lord, my heart rejoices in the living God.

—Blessed are they who dwell in thy house, for they will be always praising thee.

—Give ear O Lord, to my prayers, and ponder the voice of my humble desires. O teach me thy paths, and I will walk in thy truth; O knit my heart unto thee that I may fear thy name.

Thy justice, O God, is greatly to be feared, but thy mercy is on every side.

*Before receiving the BREAD.*

LOOK down, O Lord, on thy Servant, and help me to supply in *Humility* what I want in *Worthiness*.

*After*



*After receiving the BREAD.*

ALL merciful God, may this emblem of our blessed redemption inspire me with lively *Faith*, true *Penitence*, fixed *Obedience*, and universal *Charity*.

*Before receiving the CUP.*

WHAT reward shall I give unto the Lord, for *all* the benefits he hath done unto me? I will receive the *Cup* of Salvation, and call upon the name of the Lord.

*After receiving the CUP.*

BLESSED be God, the Father of our Lord Jesus Christ, in whom we have redemption through his *blood*, even the forgiveness of our sins.

N. B. *In the interval between the Bread and the Wine, (which is sometimes considerable) the Communicant may peruse the 34th, the 104, or 139th Psalms.*

*When you are retired from the Table, the following Prayer may be of use.*

I WILL praise thee, O God, and bless thy holy name; thou hast crowned me with mercy and loving kindness: thou forgivest all mine iniquities, and healest all my diseases. Strengthen me, I humbly beseech thee, to perform all the vows I have just made at thy Altar. Grant that henceforward I may be obedient to thy *Laws*, resigned to thy *Will*, full of *Faith*, *Hope*, and *universal Charity* to all my fellow-creatures. May this, and every other  
Christian

Christian Congregation, be enabled, by a *worthy* participation of this holy Sacrament, to fight manfully against all temptations to *evil*, and continually increase in *good works*, and the knowledge of our Lord and Saviour Jesus Christ. Amen.

*The following Meditation may be of use while others are communicating, or may be read at home soon after the Sacrament.*

*A MEDITATION on the principal Transactions of our SAVIOUR'S LIFE, from his BIRTH to his ASCENSION.*

I THANK thee, O blessed Redeemer, for this opportunity now offered of retiring within myself awhile, and reflecting on thy Life and Passion. Born, as thou wert, of a pure Virgin, of the  
house

house and lineage of David, in the town of Bethlehem, thou didst wonderfully accomplish all that the Prophets had foretold of thee. In the *fulness* of time didst thou come to assume the likeness of *Man*, and redeem us from sin and death. But how wast thou received at thy first entrance into a sinful world? This Lord of Principalities and Powers, at whose name every knee was to bow,\* was born in a mean hovel, where oxen were stalled; he was then persecuted by the merciless Herod, driven from his native soil in his tender infancy, and spent his youth in obscurity and indigence. How instructive a lesson of humility! and how clear a proof that earthly grandeur is of no value in the sight of God. Yet still the Nativity of Jesus,

\* Philippians, chap. ii. ver. 10.

(however



(however mean it may seem in the eyes of vain mortals) was really graced with every mark of heavenly magnificence. The birth of John, the forerunner of the Messiah, was declared by an Angel to his father the good Zacharias, and his mother Elizabeth was filled with the Holy Ghost. Mary (the Virgin Mother of our Lord) was visited by a celestial messenger, to announce the wonderful mystery of our Redemption to *her*, while Joseph was admonished of God in a dream to banish *his* fears, for that which was conceived of Mary, was of the Holy Ghost. The Glory of the Lord shone about the Shepherds, while the Angel delivered the glad tidings of Salvation, the Birth of the *promised Saviour*, and straightway appeared the host of Heaven praising the divine Goodness in  
sacred

sacred hymns, with *Glory to God in the  
 highest, on Earth Peace, Good-will towards  
 Men*. Nor was this all. Simeon and  
 Anna (blessed with the prophetic spirit,  
 as a reward for their piety) who had  
 waited long for the Salvation of Israel,  
 came into the Temple at his Circum-  
 cision, and acknowledged the Holy  
 Child for the promised Messiah. A  
 wonderful Star guided the Eastern  
 Magi from a far country, to adore  
 the Son of God, bringing with them  
 gifts of gold, frankincense, and  
 myrrh.—How amiably did he con-  
 descend to open his stores of divine  
 wisdom in the dispute with the Doc-  
 tors! The mission of John, (who  
 preached up repentance and baptism,  
 with all the energy of the old Pro-  
 phets,) was an admirable preparative  
 for his gentler Doctrines.—The ap-  
 pointed

pointed time is come : John, in obedience to his Master, Jesus, baptizes him in the River Jordan ; when instantly the Spirit descends into a radiant Glory, and an audible Voice is heard pronouncing him the beloved Son of God, in whom he is well pleased. Who can relate the wonders of his mission ? Harrassed as he was by *perpetual* vexations, fasting in the Wilderness for *forty* Days, then tempted by the *Devil*, he triumphed over all by his meekness and heavenly wisdom. And see, the eyes of the blind are opened, and the ears of the deaf are unstopped ; the lame man leapeth as an hart, the tongue of the dumb singeth, the winds and waves are stilled at his command ; the Dæmons are expelled, and the bonds of Death are broken,

for

for the dead arise at the call of the God of mercy and peace. These miracles are performed in the sight of the Jews; and in the mean while his doctrines are conformable to his actions, meek, forcible, benevolent, and full of compassion; they illustrate each other, and prove with united evidence, that he suffered in this world to bring sinners to repentance *here*, and to eternal happiness in *Heaven*.—But see the base malignity of the human heart: In vain are the sick *healed*, the Dæmons *expelled*, and the dead *raised*. These miracles are slighted, or ascribed to the Prince of Devils. The Rulers seek to kill Lazarus, whose only crime was publishing the praises of his Saviour, after his *own* miraculous resurrection. Thus persecuted in himself and his friends,  
accused



accused of sedition, blasphemy, and dealing with Beelzebub, how did he confute his adversaries by the whole tenor of his life and doctrines ! How tenderly weep over the sins of infatuated Jerusalem ! and how did he long to gather the people of Israel even as a hen gathereth her chickens under her wings, but they would not !—Yet all the Jews were not alike ungrateful. His head and feet were anointed with precious ointment, by the thankful penitents : The sons of Zebedee and others left their habitations to follow his steps : Matthew forsook a lucrative employment to live in indigence and trouble with his Saviour : Mary Magdalen and Joanna supported him with their private fortunes ; and he assembled five thousand, whom he had fed with only five loaves and

two

two fishes, would have made him King. The Populace too, convinced by his Miracles, attended him to Jerufalem, finging glad hymns of triumph; Hofannah to the Son of David, blessed is he that cometh in the name of the Lord. But now the fatal hour approached when the Rulers combined againft our Saviour, and formed the moft flagitious confpiracy that ever difgraced human Nature.

Thy divine wifdom, O my blessed Redeemer, pointed out their dark designs, yet the grand work of thy Miniftry proceeded with the fame divine benignity and unabated zeal. How gently didft thou prepare thy Difciples for thy Death and Paffion; and, left their weak fpirits fhould have funk into *defpair* at the *afflicting* narrative

narrative, how gracious was thy condescension in throwing off humanity, and shewing thyself to the chosen Disciples in thy transfiguration as a glorified Divinity. But thou wert the Son of God himself; they were but men: therefore, to comfort them still farther, Moses and Elias, (once human beings like themselves,) appeared in a state of glory. How humbly didst thou wash the feet of thy reluctant Disciples; even of the *traitor* Judas himself; how meekly upbraid that wretch at the Feast of the Passover, and with how divine a mercy institute the blessed Sacrament, that prophetic emblem of our Redemption!—But now the hour is come.

The Son of God, retired in a Garden, is oppressed with all the Sins

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of

of the World. His body labours with so extreme agony, that his sweat is as it were great drops of blood falling down to the ground. But what are the pains of the body to a wounded Soul? Yet his Soul is *exceeding* sorrowful even unto *Death*. He prays to the Father: an Angel descends to strengthen him. If it be possible, he cries, remove this cup from me, nevertheless, not as *I* will, but as *thou* wilt, my heavenly Father. What a complication of calamities!—How blessed a resignation!

A heavier trial is at hand. His own disciple Judas appears, leading a band of ruffians to apprehend him. He is betrayed, O base hypocrisy! with a kiss. Nay, the only remaining comfort is vanished, for his bosom friends forsake him: they fly at the  
fight



sight of danger. Peter, that zealous assertor of his own *strength*, flies with the rest, and only returns to aggravate his Master's afflictions, by three base denials. O merciful God, if our resolutions be ever subdued by fear, fill us with the same remorse as that excellent man St. Peter felt, when his Saviour's compassionate look pierced his Soul, and made him weep bitterly. And now behold the Lord of Life and Glory, whose call would have brought down *legions* of guardian Angels, dragged before Pilate and Herod, scourged, crowned with thorns, derided by the soldiers, and insulted with blows and scoffs by the Jews. He is despised and rejected of Men, a Man of Sorrows and acquainted with Grief. Yet when he is reviled, he revileth not again;

when he suffers, he threatens not. He is led like a lamb to the slaughter, and as a sheep before the shearers is dumb, so he openeth not his mouth. Oppressed and fatigued, he faints under the burden of his cross; but neither his cruel stripes, nor sinking strength, nor his patience and meekness, can soften the obdurate hearts of his enemies. He is driven to the place of Execution with two Malefactors; his hands and feet are pierced with nails; he is fastened to the Cross.—Words cannot paint his anguish.—O God! is our Redeemer thus repaid for all his toils and watchings here on earth? For leaving his mansion in Heaven for our Salvation?—O Lord, what is Man, that thou so regardest him! See, while the body of the blessed Jesus writhes  
with

with anguish, he remembers his Mother, and recommends her to the filial care of his beloved Disciple. Nay, more, he accepts the sincere repentance of the thief crucified with him, and then, submitting his Spirit to his Father, with a loud voice, he bows his head, and gives up the ghost.—The sun is darkened, the earth shakes, the rocks burst, and the vail of the Temple is rent in twain.

Such was the death of our Redeemer; always to be remembered with tears of gratitude, by every pious Christian, and particularly by *those* who, as we have done, have just commemorated his *death*, and partaken of its *benefits*.—The scene, however, is not closed. His side is pierced with a spear, before his weeping friends can

take down his lifeless body from the cross. He dies with the wicked, but is with the rich in his death; for Joseph of Arimathea, that opulent and pious Disciple of our Lord, begs his body, and lays it in a new grave, where never man before was laid. From whence it is plain, that none but Jesus could arise from that sepulchre.—The triumph of death is past. The wicked devices of the Priests and Rulers cannot frustrate the divine will. In vain is the stone sealed, in vain do the Roman soldiers guard the tomb; for the Angel of God descends with a countenance like lightning, and raiment as white as snow: The earth again shakes; the affrighted soldiers tremble and faint: the Lord of Life revives on the third day, for his soul was not to rest in the grave, neither was  
the



the Holy One to see *corruption*.—From the time of his resurrection he was certainly entitled to the high reward of his humiliation on earth, that of sitting in glory at the right hand of God; yet he stays with his Disciples forty days, (who weakly mistrusted his promises,) that *they* may receive the *fullest* evidence of his resurrection. He gradually unveils the mystery, by first informing them of the glad tidings through the ministry of Angels, then by appearing *himself* to Mary Magdalen and the other women, and afterwards to the two Disciples in the road to Emmaus, whose eyes are holden that they may not know him. It was proper their understanding should be convinced before their senses, therefore, beginning at Moses, and proceeding through all the Prophets, he

expounds every passage relating to himself, upbraiding gently their folly and slowness of heart. His powerful eloquence strikes their inmost souls, and they acknowledge their Lord and Master when he is breaking and blessing the bread. After this he visits all of them frequently, weaning them, by degrees, from a fondness for his bodily presence, giving them every possible proof that he was really and truly risen, and instructing them in the nature of their mission. It is expedient that he should go from them, but he promises to send the *Comforter* in a little time after his departure. Thus having *strengthened* their judgment, *removed* their prejudices, *cleared* their doubts, and *dispelled* their fears, he qualifies them for receiving effectually the gift of the Holy Ghost.—The glorious

rious work being thus finished by his victory over Jewish *malice*, Roman *power*, *anguish*, and *death* itself, he ascends triumphant in a blaze of glory, to *Heaven*, where he sits above Angels and Archangels, at the right hand of God the Father Almighty, the Advocate and Mediator of Man.— Nor even there does he forsake his flock, but sends his miraculous Spirit in parted flames of fire, on his Apostles, giving them utterance in every language, that they may be a light to lighten the Gentiles, and to guide them in the paths of peace.

Be comforted, O ye nations, for the Lord hath ransomed us; he hath promised remission of sins on a sincere repentance, and hearty amendment; he is the Rock of our Salvation, and will save us for evermore.—

Then

Then ne'er shall my soul be cast down,  
 nor ever be disquieted within me. I  
 will hope in my Lord and Redeemer,  
 for the chastisement of our peace was  
 upon him, and by his stripes are we  
 healed.

*A PRAYER at Home after the SACRA-  
 MENT.*

O MERCIFUL God, whose all-seeing  
 eye discerneth my inward thoughts,  
 grant that the vows I have just made,  
 may operate by repentance, and  
 amendment of life, and that I may  
 continue to perform the same amidst  
 the hurry and distractions of a sinful  
 world. May thy divine grace so lead  
 me, that I may safely pass through *all*  
 temptations. Keep alive in my heart  
 a sense of thy sacred presence, and fill  
 me with reverence and gratitude for  
 thy



thy unspeakable mercies. May I fervently desire *often* to renew my vows at thy communion table; and *persevere* in obedience to my life's end. Accept, O Lord, this my earnest prayer, for the sake of our Lord and Saviour Jesus Christ. Amen.

## A P P E N D I X.

AS the sole intention of the foregoing treatise is to aid the pious Christian in his sacramental devotions, it cannot be thought improper to add, as an Appendix, a method of applying the Psalms to the common occurrences of life. Scripture language is, of all others, the best for Meditations, or Addresses to God Almighty; and the Psalms are peculiarly adapted for this purpose by the variety of their subjects, and the sublimity of their style and sentiment. Some are exalted hymns of praise and gratitude, others are pathetic admonitions to the unwary: these consist of lively descriptions, those are powerful arguments of consolation under public  
or

or private evils: Many of them are prayers for God's assistance under different emergencies, and the rest are acts of penitence, when the mind is oppressed with a strong sense of its own infirmities. It is needless to offer such observations on the style as every serious reader will anticipate. The Ecclesiasticus, and the Book of Wisdom, may be classed with some of the best moral productions of the Greek writers, yet if these are compared with the Psalms, we shall find the difference between the artificial elegance of a Genius merely human, and the native simplicity and majesty of inspired Penmen.

The authors of these admirable hymns are not altogether known: but those we do know are the first names for poetry and music, in a country  
where

where both arts are united, and applied to the noblest purposes. Moses hath left us the 90th Psalm, which is expressly marked with his name in the Hebrew title :\* the happiest combination of the pathetic and sublime.

We have seventy-three Psalms, which are known from their titles to be David's; and the 72d is thought to be his from the Editor's remark at the conclusion. This great man was endued by nature with every talent requisite for such compositions; undaunted courage, invincible fortitude, quick discernment, strong passions, unaffected piety, accompanied with a sublime Genius, and the finest

\* By the Hebrew title is meant those titles placed in our Bibles at the head of each Psalm in the Roman letters. Whatever is written in Italics is the addition of the translator.



flow of Oriental eloquence. Nor was he less adapted by the varieties of his life. His education as a Shepherd supplied him with those beautiful images of Nature, so plentifully scattered through his works, and the dangers he escaped, when persecuted by Saul, confirmed his reliance on the Almighty. His prosperity at the beginning of his reign supplied him with the noblest topics for a grateful heart; and when he incurred the heavy anger of God, by the most heinous crimes, his penitence and resignation are no less instructive lessons to every pious Christian. Solomon, his successor, is thought to have left us the 127th Psalm,\* which, it must

\* The title is a Song for Solomon, which the critics agree may as well be rendered a Song of Solomon, who wrote 1005, as we are told 1 Kings, ch. iv. ver. 32.

be allowed, resembles his style in the Proverbs, as well as the 128th.

There are twelve Psalms inscribed with the name of Asaph, concerning whom the Critics have different opinions. There was certainly a Levite so named in the reign of David, who most probably is the same with him who is called Asaph the Seer, in the history of Hezekiah, 2 Chr. ch. xxix. ver. 30. but as several of these hymns relate to the destruction of Solomon's Temple, we cannot but suppose that some of them were written by some pious Psalmist of the same name during the Babylonish captivity.

The 88th is ascribed to Heman the Ezrahite, and the 89th to Ethan the Ezrahite. These appear to have been composed by the Levites who bore those names and are mentioned  
in

in the first book of Chron. as employed in the service of the Temple.\* The rest equally deserve our regard, though their Authors are not known; for they were either collected by inspired Writers, or by the order of Hezekiah, when he restored the worship of the true God. Ezra the scribe is supposed, with reason, to have added some pious hymns to the collection, which were written during

\* 1 Chron. chap. vi. ver. 33—47. Most commentators refer these psalms to the days of Ahaz, or to the reign of Zedekiah, which would preclude the idea of their being composed by those I have just mentioned, but as the first is no more than a prayer for deliverance from some grievous and most probably infectious disease, it may be applied to any time equally well. The latter indeed was composed under some general calamity, but seems to have a stronger reference to the state of David, when driven from Jerusalem by Absalom, than to any later period of time.

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the residence at Babylon, and to have published them in their present form; for we have none later than the Babylonian Captivity.\*

These inestimable Poems were spread over Europe in a Latin translation, written in the barbarous ages, and retained too long by the corruptions of religion. Many attempts were made in these kingdoms to shake off this yoke, but none were effectual till the reign of Queen Elizabeth, when Archbishop Parker published a translation of all the Bible into English,† of which the Psalms are still preserved in our Liturgy. The

\* The Jews of Alexandria had one Psalm in their Greek translation called the Septuagint which is not to be found in the Hebrew, but this is justly rejected by the moderns, and is not to be found in our Liturgy.

† A. D. 1568.

Version



Version now found in our Bible was procured by King James the First. The latter is often more agreeable to the literal meaning, but the former is more pleasing to the ear.\*

After this short account of the Authors of these sacred hymns, and the translations, it is time to proceed to

\* It may be noted in this place, that the Romanists differ from us in the division of the Psalms, a point not settled in the early times of Christianity. The 9th and 10th with us, form but one Psalm with them, and in like manner they join our 114th and 115th; so that our 11th Psalm is their 10th, and their 114th is our 116th. But as they divide the 116th Psalm in our Liturgy into two, and likewise our 147th, both sides reckon up 150 in the whole. Which is in the right is hard to say, but we may be very certain it is a point of no consequence to either. However, it may be useful to know this circumstance, if only to find out quotations from the Psalms in Writers of the Romish persuasion.

the Plan itself, which, will require a little previous explanation.

The Psalms, then, are divided into seven classes.

1. The first consists of Descriptions all tending to excite true Piety, under which head the Prophetic Psalms are included. These are called—**DESCRIPTIVE**.
2. The second consists of Advice to Mankind in general, which are titled—**MONITORY**.
3. The third of Consolation under various Evils, to be found under the title—**CONSOLATORY**.

These three classes are properer for Meditations than Acts of Devotion, to which the rest are peculiarly adapted.

4. The fourth consists of Acts of Praise to God, which are therefore styled—**LAUDATORY**.

5. The

5. The fifth of Thanksgivings to the Almighty, which are the—**GRATULATORY**.

6. The sixth of Prayers on different Occasions, which are called—**PETITIONARY**.

7. The seventh are Acts of Repentance, when the Mind labours with the weight of its Sins. These are styled as they usually have been—**PENITENTIAL**.

All the Psalms may be ranked under one or other of these *general* classes, and as each class is divided into *particular* heads, the reader will easily be referred to the Psalm proper for each occasion. Thus, if we wish to return thanks to God for a deliverance from sickness, we look for the title **GRATULATORY**, and find the 30th and 116th equally suited to our purpose.

Would we meditate on God's Power, or any of his other Attributes, they are easily found amongst the DESCRIPTIVE Psalms. It is hoped, this explanation, will be sufficiently clear except in relation to the 119th Psalm, which, being too long for a single act of devotion, is here considered as formed of detached parts. These different parts are, at present, distinguished by the Hebrew Alphabet, in the Bible translation; in the following method they are supposed to be marked with numbers, which will be more simple and expeditious, than the letters of a dead language, so little known as the Hebrew. For instance, in the GRATULATORY class, under the 11th head *Of benefits derived from affliction*, we find Psalm 119 [9], that is, the 9th section, or part, of the

119th



119th Psalm. The little trouble this can give the reader, may be easily removed by marking each section of that Psalm with its proper number in the margin of a Common Prayer Book.

# CLASS I. DESCRIPTIVE.

Head

1. Of the Power and Wisdom of God, Psalms 29, 33, 147.
2. Of the Omnipresence of God, Psalm 139.
3. Of God's merciful Protection, Psalms 46. 52.
4. Of God's Love for the Righteous, Psalms 11, 24, 36, 121.
5. Of God's Providence in the visible Creation; Psalm 104.
6. Of God's Mercy in providing for Man, Psalms 65, 145, 146.

E 4

7. Of

Head

7. Of the Machinations of the Ungodly, Psalm 14.
8. Of the Corruptions of the World, Psalms 53. 58.
9. Of the just Judgments of God, Psalms 35. 64. 76. 97.
10. Of a godly Life, Psalms 1. 15. 84. 101. 112. 119. [13. 21.] 128.
11. Of righteous Humility, Psalm 131.
12. Of the Blessing of Unity, Psalm 133.
13. Of a well regulated State, Psalms 122. 125.
14. Of the Happiness of a good Sovereign, Psalms 45. 72.
15. Of God's Mercy to the Israelites, Psalms 77, 78. 105, 106. 114. 129. 132. 135.
16. Of the Jewish Captivity, Psalm 137.
17. Of

Head

17. Of the promised Blessings of the Gospel, Psalms 85. 87.
18. Of the Kingdom of the Gospel, Psalms 91. 110.
19. Of the Passion and Crucifixion of Christ, Psalm 22.
20. Of the Betraying of Christ, Psalms 69. 109.
21. Of the Blessings procured by the Resurrection of Christ, Psalm 16.
22. Of the Brevity of Human Life, Psalm 90.

CLASS II. MONITORY.

Head

1. A Persuasive to praise the Lord for his tender Mercies, Psalm 107.
2. To live so as to deserve the Blessing of God, Psalms 4. 34.
3. To follow God's Commandments, Psalms 119. [1, 2.] 127.
4. To

Head

4. To live righteously from the Uncertainty of Human Life, Psalm 49.
5. Not to forget God, Psalm 50.
6. To the Righteous to trust in God, Psalms 62. 115.
7. To shun the just Anger of God, Psalms 75. 81.
8. Not to reject the offered Blessings of the Gospel, Psalm 2.
9. To give righteous and equitable Judgments, Psalm 82.

CLASS III. CONSOLATORY.

Head

1. Under Affliction, considering the tender Mercies and watchful Providence of God, Psalm 23.
2. Under heavy Grief, by reposing our Confidence in God, Psalm 42.
3. Under



Head

3. Under Oppression of the Ungodly,  
by considering God's Justice in  
Rewards and Punishments, Psalms  
37. 73. 94.
4. Under great Affliction; from a  
Consideration of God's having  
Blessings in store for the righteous  
and patient Sufferer, Psalm 126.

CLASS IV. LAUDATORY.

Head

1. A general Song of Praise, Psalms  
134. 150.
2. Praising and worshiping God for  
the Excellence of his Majesty,  
Psalm 96.
3. For his Power and Goodness,  
Psalms 95. 113.
4. For the Effects of his Power,  
Psalm 93.

5. For

Head

5. For his Power, Wisdom, and Justice, Psalm 89.
6. For his righteous Judgments, Psalms 9. 67. 98.
7. For his Mercies to Mankind in general, Psalms 47. 100. 103. 111. 117.
8. For his gracious Protection of the Oppressed, Psalm 63.
9. For his tender Mercies in sending down our Redeemer, Psalm 8.
10. For his Providence in the Works of the Creation, Psalms 19. 148.
11. For his particular Mercies to the Israelites, Psalms 48. 66. 68. 99. 149.

CLASS V. GRATULATORY.

Head

1. Thanking God for Deliverance from foreign Enemies, Psalm 124.
2. For

Head

2. For Preservation from the Attacks of private Enemies, Psalm 18.
3. For the Happiness of the State, Psalm 21.
4. For God's merciful Protection of the Godly, Psalm 92.
5. For Protecting the Humble from the Insults of the Proud, Psalm 138.
6. For the Mercies of God to the Israelites, Psalm 136.
7. For the promised Blessings of the Gospel, Psalm 118.
8. For Deliverance from Pain and Sickness, Psalms 30. 116.
9. For the Help of Divine Grace, in purifying the Heart, Psalm 32.
10. For the Gift of Perseverance in Righteousness, Psalm 119. [8.]
11. For the Benefits derived from Affliction, Psalm 119. [9.]

CLASS

CLASS VI. PETITIONARY.

Head

1. For Deliverance from foreign Enemies, Psalms 3. 44. 54. 56. 60. 83.
2. For Deliverance from domestic Enemies, Psalms 7. 17. 28. 41. 43. 55. 57. 59. 70. 120. 140, 141.
3. Under great Affliction from Enemies, Psalms 13. 71. 74. 80. 123. 142.
4. For Deliverance from the Society of unrighteous Men, Psalm 26.
5. For Help under Trouble, in Remembrance of former Mercies, Psalms 31. 40. 61. 108. 144.
6. For Deliverance from Trouble, on reflecting on the Equity of God's



Head

God's Judgments, Psalm 119.

[10, 11, 12, 19, 20.]

7. For Deliverance under grievous  
Sickness, Psalms 6. 88.
8. For the Deliverance of those who  
are oppressed by unrighteous  
Men, Psalms 10. 12.
9. For God's merciful Protection,  
Psalm 27.
10. For the continuance of the State's  
Prosperity, Psalm 20.
11. For the Assistance of God in  
directing our moral Conduct,  
Psalms 5. 86. 119. [3, 4, 5, 6, 7.]
12. For Perseverance in obeying God's  
Commandments, Psalm 119. [14,  
15, 16, 17, 18. 22.]

CLASS

## CLASS VII. PENITENTIAL.

### Head

1. A general Humiliation under the Calamities of War, Psalm 79.
2. A private Confession and Prayer for Deliverance from Oppression, Psalm 143.
3. A private Confession under Sickness, Psalms 38, 39. 102.
4. A Confession and Petition for God's Mercy, Psalms 25. 51. 130.

Such is the proposed method, which may be useful in digesting the Psalms, and pointing out which may be read with advantage on each occasion. No attempt is made to explain the difficult passages, or state the facts they allude to, from historical dates. Comments have been but too numerous.

The

The Pere le Long gives a list of three hundred Authors, in his *Bibliotheca Sacra*, who have written on the whole Book of Psalms, and on that only; not mentioning those who have made Comments on particular Psalms, or have included them in the body of the Scriptures. If we add these, says Pere Calmet, the collection would amount to about a thousand. Many more have been published since that time; all which volumes form one united evidence, how attractive are the charms of divine poetry. Amongst such a number of great names, it is hard to say which is the best; and to recommend a number, would be only perplexing the reader. The only medium, in this case, is to point out two means of removing the difficulties. The first is, to peruse the Psalms

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carefully

carefully in private, without those interruptions to the sense, occasioned by the practice of alternate reading in our Churches. This alone will solve many queries, by shewing the relative connection of the parts to the whole. The second, is to consult Bishop Patrick's excellent Paraphrase occasionally, with his Prefaces to each of the Psalms.

One omission of this writer ought to be mentioned, viz. he scarcely attempts to vindicate those Psalms called the execratory or <sup>S</sup>cur<sup>A</sup>ring, on which the unbelievers sometimes triumph, and the pious Christians are often puzzled. Their expressions, if taken literally, are, it must be confessed, too warmly vindictive, but they should all be considered as prophecies, being quoted as such in the Sacred Writings.

They



They are three in number, the 35th, 69th, and 109th. The first of these is cited by our Saviour in the Gospel of St. John,\* as foretelling his sufferings, and the two last by St. Peter as predictions of the betraying of Christ.† Such authorities must be decisive. In other respects, this Paraphrase seems to render any other work on the subject unnecessary; but as the foregoing method has nothing in common with Bishop Patrick, (whose view was explaining and not digesting,) it is hoped the intention of this treatise will justify the trial, and palliate defects in the execution.

\* St. John, ch. xv. ver. 25.

† Acts, ch. i. ver. 20.

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## I N D E X

T O T H E

## P S A L M S ;

Whereby the Place of any one in the foregoing Table may be easily found.

*The first Column is the Order in which they are ranged in our Bibles; the second refers to the Class; and the third to the Heads or Divisions of the Classes.*

The CLASSES are distinguished by their INITIAL LETTERS.

D. Descriptive.	M. Monitory.
C. Consolatory.	L. Laudatory.
G. Gratulatory.	P. Petitionary.
Pen. Penitential.	

Pfalm	Class	Head	Pfalm	Class	Head
1	D.	10	5	P.	11
2	M.	8	6	P.	7
3	P.	1	7	P.	2
4	M.	2	8	L.	9

Pfalm	Clafs	Head	Pfalm	Clafs	Head
9	L.	6	37	C.	3
10	P.	8	38	Pen.	3
11	D.	4	39	Pen.	3
12	P.	8	40	P.	5
13	P.	3	41	P.	2
14	D.	7	42	C.	2
15	D.	10	43	P.	2
16	D.	21	44	P.	1
17	P.	2	45	D.	14
18	G.	2	46	D.	3
19	L.	10	47	L.	7
20	P.	10	48	L.	11
21	G.	3	49	M.	4
22	D.	19	50	M.	5
23	C.	1	51	Pen.	4
24	D.	4	52	D.	3
25	Pen.	4	53	D.	8
26	P.	4	54	P.	1
27	P.	9	55	P.	2
28	P.	2	56	P.	1
29	D.	1	57	P.	2
30	G.	8	58	D.	8
31	P.	5	59	P.	2
32	G.	9	60	P.	1
33	D.	1	61	P.	5
34	M.	2	62	M.	6
35	D.	9	63	L.	8
36	D.	4	64	D.	9



Pfalm	Class	Head	Pfalm	Class	Head
65	D.	6	93	L.	5
66	L.	11	94	C.	3
67	L.	6	95	L.	3
68	L.	11	96	L.	2
69	D.	20	97	D.	9
70	P.	2	98	L.	6
71	P.	3	99	L.	11
72	D.	14	100	L.	7
73	C.	3	101	D.	10
74	P.	3	102	Pen.	3
75	M.	7	103	L.	7
76	D.	9	104	D.	5
77	D.	15	105	D.	15
78	D.	15	106	D.	15
79	Pen.	1	107	M.	1
80	P.	3	108	P.	5
81	M.	7	109	D.	20
82	M.	9	110	D.	18
83	P.	1	111	L.	7
84	D.	10	112	D.	10
85	D.	17	113	L.	3
86	P.	11	114	D.	15
87	D.	17	115	M.	6
88	P.	7	116	G.	8
89	L.	5	117	L.	7
90	D.	22	118	G.	7
91	D.	18	119 in 22 parts.		
92	G.	4			

Pfalm	Class	Head	Pfalm	Class	Head
1	M.	3	124	G.	1
2	M.	3	125	D.	13
3	P.	11	126	C.	4
4	P.	11	127	M.	3
5	P.	11	128	D.	10
6	P.	11	129	D.	15
7	P.	11	130	Pen.	4
8	G.	10	131	D.	11
9	G.	11	132	D.	15
10	P.	6	133	D.	12
11	P.	6	134	L.	1
12	P.	6	135	D.	15
13	D.	10	136	G.	6
14	P.	12	137	D.	16
15	P.	12	138	G.	5
16	P.	12	139	D.	2
17	P.	12	140	P.	2
18	P.	12	141	P.	2
19	P.	6	142	P.	3
20	P.	6	143	Pen.	2
21	D.	10	144	P.	5
22	P.	12	145	D.	6
<del>10</del>	<del>EE</del>	<del>60</del>	146	D.	6
120	P.	2	147	D.	1
121	D.	4	148	L.	10
122	D.	13	149	L.	11
123	P.	3	150	L.	1